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there important ideas are obscured by unskilful language (pp. 40, 590, etc.). In many other places, however, his style rises to remarkable adequacy, originality, and force. This is true in his treatment of the personalities of Kant (pp. 357 *et seqq.*), Beethoven (pp. 683 *et seqq.*), in his delineation of the position of Thuringia in the culture-life of Germany (pp. 503 *et seqq.*), in the sketching of large movements in a few words (pp. 583 *et seqq.*, 598 *et seqq.*, 623 *et seqq.*, etc.). In conclusion we may say that this work with its original point of view, based on enviable knowledge, will prove stimulating and maturing to all interested in the cultural development of the eighteenth century, from whatever point of view.

CAMILLO VON KLENZE.

Essai sur l'Histoire de la Révolution à Verdun (1789-1795). Par

EDMOND PIONNIER, Professeur d'Histoire au Collège de Verdun.

(Nancy: A. Crépin-Leblond. 1905. Pp. xix, 565, cxxxviii.)

THIS is an excellent local history of the useful type which Professor Aulard has been urging upon the younger school of French historical students. The author presented it at the University of Nancy as his thesis for the Doctorate of Letters. He has renounced all effort to produce literary effects and has sought to exhibit, in detail and with abundant analysis of documents, a special development of a great national movement. The student of the Revolution will find either in his narrative or in the appendixes and *pièces justificatives* a mass of instructive illustrative material. Some of this is unique, because Verdun was almost the only town of importance which was occupied by the Prussians during the invasion of 1792. The short time which had elapsed since the overthrow of the king made the position of the royalists very delicate. The Duke of Brunswick understood this, and assured the officials, in his first summons to surrender, that the armies under his command were engaged solely in vindicating the authority of the king and that no conquests would be made. The faint-hearted and reluctant defense of the town was the beginning there of the tragedy of the Revolution, for the people seem to have passed through the earlier crises without suffering any harm more serious than violent speechmaking or pamphleteering.

The only phase of the Revolution upon which M. Pionnier does not dwell at some length is the development of the economic or industrial situation. The question of subsistence interests him, and he gives several pages to the varying cost of wheat or bread, and to the enforcement, in these particulars, of the maximum legislation. Among other phases illustrated in the experience of Verdun is the municipal revolution. At first nothing more serious happened than the destruction of the barriers, preventing the collection of the octroi from July 25 to October 14. A "permanent committee" was appointed, although not until the middle of August, and this committee did not, as in Paris, supersede the old municipality. The organization of a national guard was all that was distinctively new.

Still more interesting are the illustrations of the church question. The bishop of Verdun was in the ecclesiastical province of the archbishop of Trèves. When the news of the abolitions of August 4 came, the clergy protested on the ground of the stipulations of Westphalia. To the details of the sale of church property M. Pionnier has devoted a long appendix. Apropos of the Worship of Reason affair, he gives a list of the statues, pictures, and other objects destroyed at the cathedral, November 28, 1793, in the presence of the "pontife" (the Constitutional bishop, Aubry) and his clergy, who abjured their titles and renounced "charlatanerie". It is unnecessary to add that on this occasion the countenances of the "sansculottes" were "suffused with joy", as they also were, six months later, when the new cult was degraded to give place to Robespierre's Festival of the Supreme Being.

The portions of the work which touch the Reign of Terror show the Verdunois as "gens de nature fort changeante", to use M. Pionnier's words, and illustrate the fact that the particular use of the Terror was to maintain in power the group of politicians which had seized the reins of government in June and July, 1793. As the persons in Verdun responsible for the surrender to the Prussians in 1792 were not executed until April, 1794, and as for a large part of the intervening time it was doubtful whether their punishment would go beyond temporary imprisonment and political ruin, the final execution had no moral value. The only other executions were of those who expressed sympathy with the proscribed Girondins.

HENRY E. BOURNE.

Life and Letters of the First Earl of Durham, 1792-1840. By STUART J. REID. (London and New York: Longmans, Green, and Company. 1906. Two vols., pp. xx, 409; xii, 409.)

JOHN GEORGE LAMBTON, first Earl of Durham, was a paradox, in the sense of Robertson of Brighton's well-known phrase, "my tastes are with the aristocrat, my principles are with the mob." Durham combined genuine radicalism with the ambition, ultimately gratified, of attaining high rank in the British peerage. His career fell at a momentous era in English history. A young man of twenty-three when Waterloo was fought, he played a conspicuous part in the reconstruction in England after the close of the war. From the first Durham opposed the Corn Laws, though he did not live to see their repeal. He fought for a more radical Reform Bill than was ultimately passed, voting by ballot being one of the things which he failed to carry. Had he not gone to the House of Lords, Durham's would undoubtedly have been the honor, which fell to Lord John Russell, of introducing the Bill in the House of Commons. As it was, the Committee of Four which shaped it met at his house and his influence was only short of dominant. His Whig colleagues who wished reform to go so far and no farther never wholly trusted Durham; his nickname of "the Dissenting Minister" shows that he was a difficult colleague, and his disagreements with his Whig father-in-law, the Prime Minister, Lord Grey,